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The Christian



Intelligencer

"WERE ONCE THESE MAXIMS FIX'D—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

Vol XVI. Gardiner, Maine, Friday, July 29, 1836. New Series, Vol. X—No 28.

PUBLISHED EVERY FRIDAY MORNING FOR
THE PROPRIETOR,
BY JOHN RAMSEY.
N. CLEVELAND FLETCHER, Editor
From the Trumpet.
KNOWLEDGE OF GOD.
A SERMON.
BY THOMAS JONES.

The fear of the Lord is the beginning of wisdom, and the knowledge of the Holy One is understanding.—Prov. ix. 10.

If this sentiment be true, then, those who have no fear of God before them, have not yet begun to be wise. And those who have no knowledge of God, the Holy One, have not yet the first principles of understanding. All christian commentators allow that the fear of the Lord commended in the text, intends, not a slavish fear that hath torment, but filial reverence and honor, which arises from a knowledge of the divine character as good. For it is not in the power of man to reverence man, so far as man may be revered by man, but as good. No one feels reverence for a bad man. And man feels reverence for God only by being persuaded of his goodness.—The knowledge of God, the Holy One, is first necessary to our being morally able to worship him. So I understand the text to say, that the most sublime science which can occupy man's understanding, and the most worthy attainments, is the knowledge of God the Holy One. And that the opening of true wisdom in man shews itself, in the worship or reverence of God. My attempts in this discourse shall be to show, WHAT MAY BE KNOWN OF THE HOLY ONE—'of the Power and Godhead;' and that the knowledge of him makes us wise unto salvation.

'God is a spirit.' We can no more see him with our eyes, than we can the wind which we hear blow. God, like the invisible air, fills all space. He is omnipresent. He is all eye and seeth all things. He is all ear and knoweth all things. He made all things that are. No creature exists but by his will and power. The laws of nature produce living beings by his all operating will executed by them. What our nature produces, is produced by God the Eternal, the living and Intelligent Spirit, the Sovereign of the Universe. He created the elements. He governs the inert earth and water, by means of the fire and air. He that formed the great machine of nature governs it. His machinery goes true, keeps time, is never out of order.

The forked flash armed with the shaft of death, strikes at the arranged moment. The storms rise and fall at his command, or blow and rage for ages, upon the hasty wing, to fill up the vacuum found. Hence said the Psalmist, Psalm cxlviii. 7, 8. 'Praise the Lord—fire and hail, snow and vapor, stormy wind fulfilling his word.' Let us inquire and search for the information that will give us some wisdom and understanding, to know for what end God made man.

God who was always in being, did not make man to be an advantage to him.—God is not profited by man. He needeth not anything. We adore God as self-existent, self-supported; independent of nature, his workmanship. God is the fountain of life, the one Supreme under no control. The Creator of all things. He as supreme must have made man for a good or an evil purpose. For happiness or misery, or else for both, allotting some for happiness, and some for misery, for eternity to come. For it is presumed that man has eternity attached to his being. That the present state is a state of suffering to all in it, in some degree, by the evils and maladies which exist, is a thing well known, upon which there is no dispute. But upon the whole, the quantum of happiness in being is much more than the quantum of misery. And this is some proof in its way, that God who founded nature, and constituted the present state of man, is good and kind to man. And therefore we may conclude, that He ordained the natural sufferings that are, in subservience to some good end had in view by him, even to the sufferers themselves. The holy scriptures assert as much, saying, 'The Lord is good unto all.' 'His tender mercies are over all his works.' 'Every son whom he loveth he scourgeth.'—And the Lord God who is good unto all from the promptings of his own nature, could never ordain the endless misery of any creature, for any end whatever.

There is no end can be proposed to reason, which can justify such an ordination. And reason is the only eye we have to read revelation with understanding. If it should be said, God only ordained endless misery as a punishment for sin, and not to gratify himself, this answer is not sufficient to satisfy right reason.

For God as prescient foresaw all the sins of men from the beginning. He saw all the natural and incidental occurrences of time from the beginning.—And as God is naturally and necessarily good, he could not have adopted a scheme of creation, which he foresaw would originate endless misery to some intelligent creatures.

But let us inquire more particularly, Is there any thing in God, or in sin, which can justify the sinner's endless misery, in the eye of right reason? A man is justified by the law of nature, and by the civil law, and in his own conscience, and to all around him, in standing in his own defence against an assailment, even if he should in such defence, deprive his enemy of life. So also would God be justified to our reason, in making man endlessly miserable, if he were in danger of destruction from man. But God is so far above creatures, that he cannot be assailed by them. If God the Supreme and independent punish for sin, it must be either to avenge himself, or to reform the sinner. That God should punish to avenge himself, is beneath him, because he cannot be injured. But that God should punish offenders, by the constituted results of their evil deeds, or otherwise, in order to their conviction and reformation, is conformable to his nature as infinitely good. Nothing can be found in God, which demands the endless misery of the sinner. The holiness of God demands that the sinner should turn from his wickedness and live.

Nor can any thing be found in sin which calls for endless misery. For sin is error, or else perverseness through error, which it will be allowed, it is in the power of God to rectify. Yes, it must be allowed, that God can, with no more exertion of power, rectify the sinner, as easily as he can make him completely and endlessly miserable. And surely God can make the sinner a saint. Surely the sinner man may be converted to God the holy and the good. It is not in the power of any man, to justify any sin in the courts of his own conscience. There every sinner pleads guilty, and humbly makes intercession to his Judge. But, perhaps, circumstances, habits, temptations, for a while, continue him still in his sins, but in them he hath no rest, his heart doth not cease to condemn him as guilty. And mercy is acceptable to the guilty. These internal accusations in the heart of every sinner, show the work of the law written in their hearts, yea, show that the sinner is reformable by his maker. And it appears rational to conclude, that God who is loving to every man, would not destroy that intelligent creature endlessly, by confirmed sin and misery, which he hath it in his power equally to make holy and happy. The science of God should be learned from the things that appear, whereby the eternal power and Godhead are declared. Nature is a chart of true description, delineating the divine character in its legible assertions of Universal goodness. The Book of Revelation contains the notes explanatory of divine goodness manifest in nature, and informs us, that the divine goodness is not confined to this state of things, but that it extends to eternity, and blesses man with immortality. Nature, Reason, Revelation all unanimously teach that God the Creator is good. That he is altogether goodness, and love. That he never willed any thing to any man, but what should be conducive, from his circumstances, for his real benefit.

The following propositions may be stated, upon the evidences of Nature, Reason and Revelation, even that the faithful Creator is from his nature good and merciful to all his offsprings. That he designated eternal good for them all from the beginning. That God, being in and of himself love, must make all chastisement conducive to the future good of the sufferers.

The heathens thought and supposed their gods revengeful, incensed, maddened with rage, needing placation satisfaction by sufferings and costly sacrifices. But the one living and true God, the Lord of heaven and earth is declared to be merciful and of great kindness, pardoning iniquity, transgression and sin: To have loved the world when dead in sin, so as to send his Son into it for its salvation.

As God the Creator is infinitely good to his offspring, good in such a way as to know no limits, nor to be hindered by any impediment occurring, we most confidently and safely conclude, that he did from the beginning secure the endless happiness of all men in a state of eternal holiness.

To contemplate the Almighty God without this idea of his goodness and boundless grace to all men, is to veil his chief glory. While we can admit the endless misery of any one of God's off-

spring, so long we admit God vengeful, destitute of parental benevolence. But, perhaps, it may be asked, Is not God bound to avenge for sin?

This is a question of some importance, and it should be answered with freedom. But by what rule shall we answer it?—Not by the established articles of any denomination. They are all fallible.—Not by comments of men, but by the word of God. And an inspired Apostle taught by the rightness of glory said, God is love! we lay hold on his testimony, and hold fast this word of eternal life. The question put is answered by saying, God's parental love moves him, and not destroying vengeance, to chastise the sinner. To chastise the disobedient children he loves, for their moral profit. We cannot admit that God is bound by the holiness of his nature to punish for sin, for the sinner's ruin, or external extermination. No. For we believe holiness in God hath in it no mixture of destroying vengeance. But we are persuaded, in conformity to the dictates of reason, that holiness in God is a disposition in him to set erring creatures right, and not a disposition to exterminate them for their errors, or to confirm them in endless sin and misery for past transgression. Our reason will not permit us to understand the scriptures contrary to these natural impressions. We therefore lay it down as a first principle, sanctioned by reason as an immovable platform, that God our Creator is in himself naturally good, and that all his ways with mankind are for their ultimate good. Such we conceive is the knowledge of the Holy One which constitutes understanding. And such knowledge we conceive to be necessary for us, in order that we may reverence him. Without this knowledge of God as infinitely good, we may dread his anger, and tremble with horror, fearing his power, but we cannot reverence him. We cannot worship him with love and adoration.

But can a full persuasion that God is good in all his ways towards all his offspring, and that he cannot be malignant, because his nature is love, impress them with reverence, so as to induce them to worship him, by humility imitating him, in benevolence, justice, truth, and mercy?

Let it be a sufficient answer to say, Man is capable of gratitude. Who will degrade himself to deny this? And if it be admitted that man is capable of gratitude, then it is admitted that he may humbly imitate his Maker, and adore him.

What do we as rational beings say ought to be our inducement to worship and obey God. To lead a life of pure morals? Do we say it ought to be fear that hath torment? Can God be honored by the terrors of a slave? Would we teach men to be hypocrites? To use a form of worship in which their hearts are not concerned? Do we say it should be interest? Hereby we should deny man, religion or sentiment, and make him a selfish voluptuary. But will it be said there are but few that worship God from gratitude and adoration? Then there are but few who know his name, and are persuaded of his character as love, few that worship him in spirit and in truth. A reform from the prevalent vices of the day is desirable upon any grounds, because they are a scandal to human nature, and injurious to the peace of civilized society. But the reformer who would dig deep, and lay his foundation for pure morals upon the rock of eternal truth, no way retards the progress of reform upon any plan, but only incalculates it for himself, upon what he conceives to be the truth. To those walking in vice he may address himself in ardor and say, Your Creator hath paternal love for you, and hath endowed you with powers, and faculties, capable of conveying to you happiness, but if you pervert their use, you turn them into channels of pain and misery. Despise ye not the chastenings of the Lord, but submit yourselves to his rebuke. God hath favored you with health, strength and reason. Sell ye not this portion like Esau for a mess of pottage, or like him you may bewail your loss for life with profuse tears, without regaining the bliss parted with. Such a bitter lesson, by means so bitter, would not have been necessary for any one, had they not so foolishly sold their life-hold rights. But O ye children of sorrow and affliction, from the borders of the horrible pit, look ye to God's recovering grace. Yea, rejoice ye, and be glad, in that portion which ye cannot lose, eternal in the heavens!

The voice of divine wisdom is directed unto the children of men who yet retain their liberty, commanding them to stand fast therein. And we conceive of its counsel in such words as the following: God hath adorned you with the human form and reason, why should you de-

grade, and defile yourselves? why should you divest yourselves of the human character by sinking lower than the brute? Refuse ye indignantly the indulgence of any vice, though invited thereto by a monarch!

Vice blinds the understanding and hardens the heart. Do nothing against the dictates of reason and conscience. Assert ye the dignity of human beings, and be no slaves to any vicious habits. Declare ye yourselves children of the living God and free. Enlist yourselves with a willing mind into the service of God your Saviour. His service is perfect freedom. All mankind are equally his children, therefore, if you take up the privilege to call him Father, you must treat all mankind as brethren. You are enabled to live righteously. You are called to do unto others, as ye would be done unto. None can object to this practice, it meets the ready consent of every heart.

By what means are mankind to be moved to adopt this pure practice. Shall we hide from them God's free grace, and preach to them fear to make them obedient? Shall we attempt to terrify the world to moral order? Shall we say, Man must be kept in the darkness of moral slavery, because he is not prepared to enjoy gospel liberty? Let him then be prepared by shewing him the truth. If any man perceive gospel truth, he will become free in heart, free in deed, and his freedom will not lead him to licentiousness, but to holiness.

There is nothing a man sooner becomes a proficient in, than the sciences of God, according to the gospel of Christ. Not according to the articles, creeds and whims of men. They are all hard to be understood. But the knowledge of God, according to the New Testament, is easy and light. This word is nigh unto us. The way faring man though a fool shall not err in the new and living way. A view of the nature and character of God as love, as all kindness and mercy to man, settles the heart in confidence and rest. Hence said a prophet, in the name of the Lord, 'Look unto me and be saved, all ye ends of the earth.' God is proclaimed in the gospel as the Saviour of men. And to know and worship God in the character of the Saviour, is to possess true wisdom, and to have the understanding of the Holy One.

When the Lord God revealed himself as a Saviour to Moses, he declared himself 'merciful and gracious, pardoning iniquity, transgression and sin,' and that he would by no means clear the guilty. This last declaration, that God will by no means clear the guilty, must not be so understood as to contradict any thing said before—must not deny God to be a Saviour pardoning sin. But God's not clearing the guilty, must intend, that God will not justify any act not good, though he graciously pardons it, but will chastise for it. So Nathan the prophet said to David the King, 'The Lord hath put away thy sin, but the sword shall never depart from thine house.' Mankind receive the results of their evil deeds on the journey of life, though they have the knowledge of the forgiveness of sins, and the sure hope of eternal life. And to know God as a Saviour, gives to the human mind more happiness than any other kind of knowledge. By Saviour I now mean, the giver of eternal life in the world to come.

It is greater bliss to me to know that God is my Saviour, than to be certified that I have never sinned, in thought, word or deed. For if to-day I were sure, that I have no sin, I should have no assurance for the morrow. But if I know God to be my Saviour, I feel saved in my heart from any and every evil that can befall me in being.

If I were fully persuaded that God made all the worlds, and fully believed his omnipresence and infinite power, and equal wisdom, this belief would not make me happy, if I did not believe him to be my Saviour. Yea, his power and wisdom would fill me with terror, if I did not believe his equal goodness. The wisdom of God displayed in the government of the world, may thrill us with astonishment, and make us tremble with fear, but it is only a view of being our Saviour, will impress us with adoration, and make us yield ourselves up cordially to his authority.

Since the knowledge of God our Saviour is so precious and excellent, let us seek to know him in his character. And in the gospel God is so revealed. 'The only begotten Son in the bosom of the Father, he hath revealed him.' He is the 'brightness of the father's glory, the express image of his person.' In Jesus Christ is the invisible Jehovah revealed as our Saviour—as the giver of endless life. To know this is to be wise unto eternal salvation. By this faith we enter into the rest, and inquire no more, 'What shall I do to be saved?' In this

faith we do 'not make haste.' We rejoice in the salvation of God exhibited in his Son.

But upon the platform of free grace, a work begins. First, to hold fast the form of sound words,—the gospel of the Grace of God. To stand fast in this liberty, and not suffer ourselves to be again entangled with any yoke of bondage.

And upon this platform also another work is put into our hands to perform, even to deny ungodliness and worldly lusts, and to live righteously, and soberly, and godly, in the present world.

May we all so know the living and true God the Holy One, as revealed in his Son, as to have eternal salvation in his name, and be of the number of his true worshippers, and possess joy and peace by believing. Amen.

Example of Christ.

It is to be feared that Christians do not generally contemplate as much as they ought the character and conduct of the blessed Jesus. We are to be 'imitators of God, as dear children,' and in doing this we have only to obey the command of Christ, 'follow me.' As 'the fullness of the Godhead dwelled' in Jesus, that is, the moral nature of Jehovah, goodness, love, mercy, and impartial benevolence, so in taking Christ for our example, in imitating him, we assimilate our moral character to that of the incomparable and immaculate God.

Was Jesus compassionate, did the unfortunate, the suffering, find in him 'a friend that sticketh closer than a brother,' how should we act that we may follow him?—The sons and daughters of affliction, of whatever sect, family or clime, should feel our sympathy and know that we are touched with others woes. We should not stop to ask is the sufferer of 'the house of Israel,' or to utter the cold partial sentence, 'The Jews have no dealings with the Samaritans.' Man is our brother, our neighbor, of whatever nation or denominational name.

Was our Lord forbearing, long suffering? What have we to do? To meet with calmness the indignities of 'jarring sectarists,' to be patient under the provocations of enemies, and if possible, at all times and under all circumstances 'to overcome evil with good. We should have constantly before us a deep, abiding sense of the moral character of Jesus—his compassion, his mildness, his long suffering, his peaceable disposition, his devotion.

There is one particular feature in the character of our Redeemer, which we wish the reader carefully to notice *His love to God his Father.* This was pure, lasting and never-failing; and we ask on what was it founded? He did not love and revere the Father from motives of fear.—The impending calamities of the unseen world had no control over the strong affection which he entertained for his Father and our Father, his God and our God. In order to 'follow him,' to imitate him to copy his example, we should not be influenced by the appalling dread of future misery. He loved his God, he loved the world, not because he feared or believed that the fires of infinite wrath were kindling in 'the world of wo,' but from a knowledge of His incomparable goodness and unchangeable love. Our opposers frequently insist on the inefficient motives which we hold out to men to elicit their love for the divine Being. But while we present to our fellow men the example of our blessed Master as the rule of their conduct, the pattern which they are to follow, how can we call upon them at the same time to tremble with fear lest they should fall at last beneath the fearful ire of unrelenting Heaven. Christ had no such apprehensions; walk ye in his steps. Were I called to preach the gospel to Mahomedans, I would tell them of the boundless goodness of the Father of all, and the spotless character, the worthy example of the 'Prince of peace.' Could my imaginative powers portray demons that howl, and agonies that could make a negro weep 'to see inflicted on a beast,' I should fail to depict a worse hell than the Mahomedan, already believes and fears; still he does not love God. It is the adorable goodness, the exhaustless love, the everlasting mercy of Jehovah, believed, known and felt, that inspires the human breast with that love which is 'the fulfilling of the law.' This consciousness, this immutable truth reigned in the heart of Christ, and 'behold how he loved.' 'If ye have not the spirit of Christ ye are none of his.' B. B. H. New York, June, 1836. Union.

THE TRUE MORAL POWER.

There is too much aptitude in community to give the animal the preference over the intellectual qualities. A victory achieved by brute force, the repulsion of steel, to steel, nerve to nerve, and the con-

flicking explosion of nitrous particles— attract wonder, admiration, praise; while "the searching victories of mind," pass almost unheeded in review. The thrilling eloquence of an hour, shaping the future destinies of man, and giving birth to the thoughts that shall gleam like beacons along the waves of time, till all is lost in the patient labor and self-denial of a life-time to achieve. When a man has mastered his passions, schooled his heart to the lofty pulsation of philanthropy, conversed with antiquity until he has exhumed all that the past has buried, and stood with holy seers and prophets until the vast future is no longer a sealed book;—and when from a bright accumulation of undying thoughts and aspirations of immortality, he shall bring forth some great truth that shall rest upon large masses of community and finally upon the world like a sensible presence, developing an immense increase of felicity and advantage,—what can he be called but a benefactor to mankind!—And is he not as worthy of admiration and acclamation as the one who may have captured or defended a city.—

[Christian Herald.]

THE INTELLIGENCER.

"And truth diffuse her radiance from the Press."

GARDNER, JULY 29, 1836.

RELIGION.

He who would endeavour to remove the only foundation upon which our hopes of a future existence is based, seeks to demolish that which supports us while tossed and buffeted by the tempestuous waves of time. No possible benefit can accrue to any one from a reflection of revelation supposing it is all a fable (as sceptics contend) while thousands are supported and buoyed up while the waves of affliction are rolling in upon them, by the consoling and heart-cheering precepts of Religion. It would be no satisfaction to us, to be told that we must enter that cheerless slumber that knows no waking;—that our existence will end in the gulph of eternal dissolution, or break off in some wild, which Fancy may fill up as she pleases, but Reason is unable to delineate. Man can not be satisfied with the grovelling joys of earth; there is something within him which yearns for immortality—a void which nothing but a firm belief in the Christian Religion can fill. That man is possessed of a soul, or a something more than the mere vital principal need not be doubted. To refuse a distinction between the vital principle and the immortal soul, plunges us at once into the dark and dreary regions of materialism—a doctrine which extinguishes the most distant hopes of immortality, and sinks all anticipations of future felicity in the gloomy regions of nonentity. The mind of man—the intellect, or the spirit which God gave, is not only more beautiful, but essentially different from any organization of matter or substance, which is the grand source of his present and future felicity. This principle innate in man is the only foundation for all his enjoyments, for "the dust must return to the earth as it was, but the spirit to God who gave it." The path of religion is marked with glory, it leads to immortality, it presents to the eye of faith, scenes of endless variety of loveliness and beauty, without a cloud to dim, or a limit to obstruct the sight. Irreligion clothes the future in doubt and uncertainty, its advocates are enveloped in darkness that may be felt, and despair conducts them down the declivity of life to the chill mansions of death. Reader! choose ye which you prefer, happiness or misery,—spiritual life or spiritual death. Both are within your reach, Religion proffers you the one, and Infidelity the other.

Biography of Winchester.

We have received a copy of the Biography of Winchester, by Rev. Edwin Martin Stone of Beverly Mass. It is very neatly got up, and is creditable to the publisher, Mr. H. B. Brewster of Boston. We have not found time to peruse it, but from the well known talents of Mr. Stone, we have no hesitation in saying that it meets the expectations of his friends, and is a faithful delineation of the character of that great and good man—Elihanan Winchester. Br. Stone will please accept our thanks for the copy he politely sent us.

Editor Wilson of the Zion's Advocate says: a short time since, Editors of Universalists papers were finding fault with their Societies because they excommunicated such as had embraced Universalism, and now they advised them to come out from among them. We would thank Mr. Wilson to except us when he makes such a charge, for we never found any fault on this point; we think it a proper course, and should invariably be done. But if this course should be strictly followed in every instance, we are of the opinion that there would be a much smaller number of communicants in Unitarian churches.

Another Laborer.

Br. Wm. S. Cilley of Dover N. H. has commenced the work of an evangelist. He is preaching for the present at Ossipee N. H. the late residence (we suppose) of the

notorious Arnold. We should think it a good field of labor for a Universalist, because the friends of Arnold need to be shown the difference between the fruits of Universalism and Orthodoxy.

The wheels of time (says Hall,) are not made to roll backward; every thing presses onward towards eternity; from the birth of time an impetuous current has set in, which bears all the sons of men towards that interminable ocean. Meanwhile heaven is attracting to itself whatever is congenial to its nature, is enriching itself by the spoils of earth, and collecting within its capacious bosom whatever is pure, permanent and divine.

Rev. Stephen Cutler.

This gentleman, a member of the Massachusetts Association of Restorationists has recently joined the sect, called Christians.—He was formerly a Baptist.

Dedications.

The Universalist Church in Methuen was dedicated on Thursday the 21st inst. The Universalist Meeting House in Bedford N. H., was dedicated to the service of God on Thursday the 14th inst.

Recognition of a Church.

A Church was publicly recognized of late in connexion with the First Universalist Society in Sterling Mass. Sermon by Br. T. J. Greenwood.

We regret to learn (as we do by the Trumpet,) that Br. William C. Hanscom of Lamprey River, has been very sick for several weeks, and his friends are fearful of the results.

Gen. 6: 8. "But Noah found grace in the eyes of the Lord."

Paul says that by faith Noah prepared an ark to the saving his house. He was moved with fear, lest he should be destroyed with the wicked world. He thus became heir of the righteousness of faith. Hence by grace Noah was saved, through faith. But his faith led to obedience. He worked as well as believed. In this way he proved his faith to be alive. A dead faith is like a dead body. It may have a handsome form, and yet be worthless, and offensive. So James reasons. As the body without the spirit is dead, so faith without works is dead also.

People may have a correct faith, and be no better than the ancient pharisees whom they will condemn for their hypocrisy and superstition. The pharisees paid tithes of mint, annise and cummin, and omitted the weightier matters of judgment, mercy, and faith: these ought ye to have done and not to leave the others undone. Said Jesus.—So now many may say they have faith, the true faith of Abraham, or the Abrahamic faith. But James shows us how we are to show, or prove our faith. Said he. Show me thy faith without works and I will show thee my faith by my works: for my works faith is made perfect.

So Noah proved his faith to be good and saving. "Thus did Noah; according to all that God commanded him, so did he." And Noah had a reward for his sacrifices and services. He saved himself and family from the flood of waters which destroyed all flesh.

It does not appear that Noah had any faith respecting another state of existence. He was like all mankind fond of life, so long as he could live comfortably, and usefully, and enjoy the blessing of his God. The presence and approbation of God, doubtless, gave him much consolation. He was like most of people, in every age of the world.

People generally are calculating to live; and sudden death is terrible, when we think of it. Noah lived 350 years after the flood, in peace and prosperity. He had the whole world for his inheritance. He became their father of all things here below. The wicked were taken away from their joys, and earthly possessions. They were destroyed in the course of 40 days. Some might live few days in terror, before they perished. They had no confidence in God. They had been warned, and now they find Noah's preaching to be true. They had been often reproved, tis likely, while the ark was preparing, but they hardened their hearts, and now they must be suddenly destroyed and that without remedy. Noah is preserved in safety with his family, while they were overwhelmed together. They lose all their earthly enjoyments, and Noah gains them all, with God's blessing.

But an objection or argument is raised from this piece of history, against the doctrine of universal salvation.

Says an objector, according to the doctrine of universal salvation, God took the wicked inhabitants of the old world, suddenly to heaven because of their great wickedness, and preserved righteous Noah to suffer here in this world some hundred years, because he was so faithful and obedient to God. A number of answers may be given to this objection.

1. Allowing people go immediately to happiness when they die, we do not know

that the wicked who died in sin by the flood, were so happy as Noah, who continued in this world. He had the satisfaction of living, with the whole world at his command, with the grace of God to comfort his heart. The wicked could look back upon their conduct only with shame and self-condemnation. If God only pardoned their sin, and saved them from the wages of sin, which is death; Noah might have enjoyed far more than they. He had what every christian or saint esteems a happy life: He became the father of a new world: All that have ever lived on earth since descended from him. What a multitude will he meet at last as his children? But the wicked were destroyed root and branch.

2. Who knows that the people of the old world had any conscious existence, till Christ went and preached to the spirits in prison, who were disobedient, while the long suffering of God waited in the days of Noah? Who knows that those unbelievers had any expectation of living again when they were destroyed? But as Noah had faith, he had everlasting life begun in his heart before he went into the ark, yea for more than a hundred years; and of course he was prepared to enjoy a happy conscious existence after death, hundreds of years yea thousands of years, before the people of the old world.

3. If Christ did not go and preach to the spirits in prison, who were disobedient in the days of Noah; how do we know that they have ever had any conscious existence since? How do we know but they still remain dead? But if Noah did not go immediately to a happy existence when he left this world; yet he may have been one of those saints of whom we read, who came out of their graves and went into the holy city, after Christ's resurrection. They were saints, so was Noah. And Noah is named by the prophets, and by Christ with great honor. Ezk. 14; 14, 20. Matt. 24: 37.

4. What christian now living would not choose to live with Noah on earth, rather than to be destroyed with the wicked, even if they went right to heaven? S. S.

Ezekiel, 37: 9. "Thus saith the Lord God, come from the four winds, O breath, and breathe upon these slain, that they may live."

Who can see the wind? Who can see the spirit of God? What a fine emblem of the spirit of God is the wind? The wind is powerful, though pure and transparent.—How powerful upon the waters of the ocean, to raise the heavy billows into mountains.—How powerful to waft the gallant ships, and powerful navies, swiftly to their destined ports. How strong the gale of thin air which overturns the lofty trees of the forest, and rends asunder the lofty mansions of men.—How tremendous the hurricane that sweeps away towns and plantations; and dashes whole fleets upon the bounding shore.

These winds are known by their effects. They are unseen, and yet sensibly felt at times. They are useful, though sometimes destructive. The numerous birds of the air, find an agreeable element, in which to spread their wings, and sail around with activity and delight. Here myriads of living insects dance and float with pleasure, when the cheering sun, has warmed the invisible element, to give them life and activity. The thin atmosphere gives life to man and beast. On this unseen life, all creatures live. Take away this breath and they die, and return to the dust.

When man was first formed, God breathed into him the breath of life, and man became a living soul; or living creature. This living man was made in the image or likeness of God: who is a spirit, infinite in wisdom, power, goodness, holiness, justice and faithfulness. Man is endowed with those powers and capacities which fit him to worship, and obey, and enjoy his Maker. But as man, while possessing only the earthly form, needed the breath of the Lord to make him alive and active; so now man needs the wind of the spirit of God, to quicken him into a spiritual and divine life, of love, joy and peace in believing.

As the wind bloweth where it listeth, saith Jesus, so is every one that is born of the spirit. The wind sometimes is still and there is a calm. Sometimes a gentle breeze, and the fragrant fields of flowers perfume the air, and waft the mariner on his way with delight. Sometimes the air is put in motion and the winds blow; the clouds disperse; the heavens appear, and the blue sky, through which unnumbered worlds of light attract our eyes, and raise our thoughts to God.

God's spirit, like his knowledge and presence, is always with us. But like the air or wind does not always move with such effect upon surrounding objects. Man must always have some air, or he cannot live.—So the Christian cannot live without the spirit of God, in his heart. It is the spirit that quickeneth. But sometimes the spirit of God "like the wind, moves upon a multitude of people." So it was when Peter preached on the day of Pentecost. So it was when Ezekiel prophesied to the winds, to breathe upon the dry bones, or upon the united bones, which had come together after

the army had been slain, and were now in vision raised, and united again.

These bones were the whole house of Israel. God would raise his oppressed people from their hopeless condition, in Babylon, and bring them, as it were, out of their graves, into the land of Israel. This was a political or moral resurrection. With many it was more. It was spiritual. Many had a lively faith in God's promises. Many were heartily obedient to God's commands.

God commanded the prophet to prophesy unto the dry bones. O ye dry bones hear the word of the Lord. A power accompanied the word of man. It was the power of God's spirit. Bone came together to its bone; flesh and sinews came upon them, and skin covered them. Still there was no life in them. The prophet must prophesy unto the wind: come from the four winds O breath, and breathe upon these slain, that they may live. The winds obeyed, and the dead men lived again, and stood up an exceeding great army.

God has promised to pour out his spirit upon all flesh. What will be the effect, when this promise shall be accomplished? May we not expect, that God will command his servants to prophesy to the dry bones? May we not expect some extraordinary operations and movements will be realized among the people? Will there not be the fruits of the divine spirit, abundantly brought forth? These fruits are love, joy and peace; long suffering, gentleness, meekness; temperance, patience, godliness, brotherly kindness, thankfulness, and heavenly mindedness. These were the spirit of Christ. If any man have not the spirit of Christ he is none of his.

When John came to prepare the way of the Lord, the holy spirit of God accompanied his preaching and brought the people to repentance. God works by means. By the preached word he is pleased to save those that believe. When Peter preached at the house of Cornelius the holy spirit came upon the Gentiles. Why may not God work now by his holy spirit by means of men, as well as in past ages of the world? S. S.

COMMUNICATION.

For the Christian Intelligencer. HISTORIC SERMON—NO. 7.

Ezra 8: 21, 22. "Then I proclaimed a fast there, at the river Ahava, that we might afflict ourselves before our God, to seek of him a right way for us, and for our little ones, and for all our substance."

For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken unto the king, saying, The hand of our God is upon all them for good that seek him: but his power and his wrath is against all them that forsake him. So we fasted, and besought our God for this; and he was entreated of us."

How much easier to fast and pray, than to fight and war! How much more reasonable and safe to trust in the Lord of hosts, than in man: a king or an army of soldiers, who are but vanity, as they often prove to be! How less expensive and troublesome, to rest, and seek to Almighty God for protection and guidance, in all our enterprises, than to depend upon horsemen, shipmen, footmen, or footmen, with their weapons of war. So did Ezra the priest with his brethren and their little ones, when the king of Babylon gave them leave to return to their country. And God did protect and prosper them.

Mankind will not generally believe in God's presence and agency to see, hear and keep his needy, dependant children who put their trust in him. Hence they will trust in kings and princes and armed men, and the consequence, generally, is, those who take the sword, sooner or later perish by the sword. One may succeed for a time, and glory in his power, skill and victories, and in a little time, he falls, and is known no more.—As he deals it out to others, it shall be dealt to him again.

If any man had need of armed men to protect them against enemies, we may think that a company of men, women and children has and their substance; together with valuable treasures of gold and silver vessels, committed to their care. These treasures were offered by the king and his counsellors, 650 talents of silver, more than half a million of dollars; and silver vessels 100 talents, more than 100,000 dollars, and of gold 100 talents, more than half a million of dollars. Also basins of gold a thousand drams, or more than 4000 dollars, and two vessels of fine copper precious as gold. These were freewill offerings unto the Lord. The priests took the charge of them, and faithfully delivered them in Jerusalem. No enemy could touch them on the way when the Lord of hosts, become their guide and protector.

But when Ezra arrived at Jerusalem, he found many evils among the people which needed to be removed. He now humbles himself before the Lord, on their account, and makes the following confession and prayer; which is worthy of record, not only in the Bible where every man will not read it; but in a Newspaper where some may read it before they are aware. Many people will cast a look to a newspaper, who will neglect the good old book, the oldest and best in the world.

The evils which Ezra the priest lamented and prayed to be removed, respected the unlawful connexion which had taken place between the rulers and the

Ezra rent his garment and mantle, and was in heaviness, with those who trembled at the words of the God of Israel because of their transgression. He fell upon his knees and spread out his hands unto the Lord his God. And said, my God, I am ashamed and blush to lift up my face to thee, my God: for our iniquities are increased over our head, and our trespass is grown up unto the heavens.

Ezra confessed the sins of which he and the people had been guilty before God. He acknowledged the mercy which the Lord had bestowed upon them. They had been delivered into a bondage state to their enemies: to the sword, captivity, and to a spoil, and to confusion of face. But God had granted them for a little space, to leave a remnant to escape. He had disposed of the kings of Persia to show them mercy, to give them a reviving, to set up the house of God in Jerusalem. Yet they were not cleansed from all their trespasses. Therefore, Ezra prayed, "O our God what shall we say after this? for we have forsaken thy commandments. Thou hast punished us less than our iniquities deserve. O Lord God of Israel, thou art righteous; for we remain yet escaped, as it is this day; behold, we are before thee in our trespasses: for we cannot stand before thee because of this. Now when Ezra had prayed, and when he had confessed," (much more than had room to copy) weeping and casting himself down before the house of God and children: for the people wept very sore."

Remarks 1. When the commands of God are made known to people they see their sins and then they will find peace, till they confess and forsake them. 2. While people love and practice iniquity, they hate the life of truth, and will not come to it, lest their deeds be reproved. 3. How important to have faithful priests like Ezra, to revive pure religion among a people. 4. Priests must like Ezra set an example of fasting and prayer, if they would do good. S. S.

From the Magazine and Advocate. Confidence in God. Trust in the Lord.

There is no injunction, whether religious or moral, that is more frequently recommended than our obligation to trust in God. It is common for many of those who have been called to officiate in a clerical capacity, to assume the prerogative to exclaim, "Trust in the Lord," and they have often exhorted their fellow-men to be resigned to the divine will, though they should be excluded from the favor of God forever.—But their labor seems to have been almost in vain, and the reason is obvious. They have taught their hearers that God is their implacable foe; that he is burning with implacable vengeance toward them, and is about to consign them to an endless hell; but that they have undertaken to avert the dreadful doom, and save them from their Maker's wrath. The consequence is, the hearer at once discovers the most goodness in the creature, and consequently reposes more confidence in him than in the Creator.

The true character of God must be learned before we can feel that degree of confidence required to make us happy, and whoever learns his character as revealed in nature and revelation, must feel this degree of confidence. We shall not hesitate to trust in the providence of God, and to rejoice in his salvation, when we contemplate the glorious display of his goodness made by the gospel of his Son. Here life and immortality for all are brought to light, and here the loving kindness of God appears to cheer the hearts and dissipate the fears of benighted mortals.

Those who are so unfortunate as to want confidence in God, are generally branded with criminality; but really, they must be sufficiently wretched without being upbraided as guilty. The secret of the heart is closed to human observation, and it is not for us to say who is guilty before God. A lack of confidence in God is a misfortune rather than a crime, and originates in false notions of the Deity, rather than in the depravity of heart.

GOODNESS OF GOD.

"The Lord is good!" Yea, verily—sweet singer of Israel, thou hast declared the truth. He "is good, and doeth good"—and his children are called upon to rejoice and be glad in his name. And would they consider his goodness as it shines in the face of creation—in the outspread volume of the earth, sea and sky; would they remember his goodness in calling them into being—providing for their wants—watching over them in tender care, and in dealing out his bounty to them continually, it would seem that his character would appear in a different light altogether from that in which the doctrines of men present it.

And then—would the children of men duly consider the Scriptures—and therein read the repeated declarations of God's goodness—and listen to the preaching of Jesus on this subject; and would they consider that this very goodness is calculated to lead men to repentance, they would soon look upon all attempts to preach this goodness, by declaring the doctrine of endless woe, as a foul calumny on the character of our heavenly Father.

Infinite goodness and endless misery! Heavens! What a jargon! What a perverse attempt at union! They can never agree; and the more men attempt to reconcile them, the plainer will the contradiction appear. Reader, if thou art inclined to distrust the goodness of God, beware of the tempter! It is the spirit of the adversary at work within thee. Drive it away—and pray to thy Father for an increase of lively faith in his kindness and everlasting love.—*Star in the East.*

NEWS DEPARTMENT.

And catch the manners living as they rise."

GARDINER, JULY 29, 1836.

DISCOVERY OF AN ENGLISHMAN.

Who had resided for thirty-three years among the Savages at Port Phillip.

Abstracted from the Van Deiman's Land Magazine.

Mr. Batman, and others, referred to, had removed from Van Deiman's Land, to Port Phillip, on the coast of New South Wales, with the intention of establishing themselves there as settlers and large sheep farmers. Soon after their arrival they were struck by the stately gait of the natives, by the color of many; and the European countenances of some individuals, and by the comparative civilization which prevailed. Rude embankments with tolerable stone facing were found in parts constructed across creeks and inlets, with convenient sluices for the purpose of catching fish at the fall of the tide. Several of the dark-shelters, or wigwags, were formed in a superior and comfortable manner, tolerably well thatched, with a narrow opening for the door way, and fire-place in front. Pieces of wood were hollowed or scooped out to serve as calabash buckets to carry water, and the dresses of kangaroo skins were neatly joined together with regular stitches, and cut away so as to form a convenient vesture. The settlers however had not domiciled themselves in their new position many days when these and various other indications of ingenuity were satisfactorily explained by the appearance of a white man clothed in a kangaroo cloak. He was at first rather timid in his approaches, but when spoken to kindly, and offered a piece of bread, he threw off his reserve, and after eating the bread with apparent relish, and looking at it as if endeavoring to bring something to his recollection, he exclaimed with symptoms of delight glowing in his face, "Bread!" Other English words soon returned to his memory, and he was at last enabled to communicate that his name was William Buckley; that he had been one of those who escaped from the encampment of the prisoners by the ship Ocean, formed by the late Col. Collins, in attempting, agreeably to the instructions of the British Government, to form a settlement at Port Phillip in 1803; that he had lived ever since with the tribe of the aborigines whom he then met with in the bush, and over whom he had long exercised the rule of a chief. He is a very tall man, having served as a grenadier in Holland under the late Duke of York; is from fifty-eight to sixty years of age, and in excellent health. Through the new settlers, he has forwarded a petition to the Lieutenant Governor, praying for a pardon, mainly with a view, we presume, to enable him to remain where he is, and to communicate the result of his intimacy with that interesting country, and the many valuable discoveries which he had made in it. This we are glad to learn, his Excellency has kindly granted to him, impressing, at the same time, upon him, the expectation that he will continue to do all in his power to maintain an amicable intercourse between the aborigines and the whites; for he had already been the means of preventing a sanguinary attack of his tribe, through misapprehension, on the little party already settled here. In a philosophical point of view, this discovery is truly interesting, and a narrative of his various vicissitudes during his long sojourn, well told, would rival the classic work of Robinson Crusoe. The two prisoners from the Ocean absconded with him, but he had never seen or heard of them since the end of the first twelve months, when he joined the natives.

Athenaeum.

A warning to Sabbath breakers.—Yesterday morning, an accident occurred on the North River which we trust may serve as a warning to Sabbath breakers, especially to such (and we fear there are many in this city,) who profane that day of rest, not only with the most disgusting profligacies and acts of violence and disorder, but by still worse and more unpardonable vices. Five young men who were crossing the river in a sail boat, and who, as subsequently appeared, were in a state of intoxication, playing cards, were upset, and before any assistance could reach them, two of them were drowned. By the most praiseworthy and zealous efforts of Capt Morris of the ferry boat Essex, the other three were saved from the awful fate which threatened them, and they were conveyed to their respective residences in a miserable condition—not less miserable from their immersion in the water than from the effects of the potations in which they had indulged. Their names were Lawrence; Winslow; William Green; John Carmack; and a lad unknown. Lawrence has left a wife and three children, living at 183 Wooster street, to mourn his loss.

The lad was wholly unknown to the others. He is described as a well dressed boy of about 14, and asked those in the boat, when about to shove off, to let him go and take a sail. The poor fellow little thought it was to go to his death. Neither of the bodies have been recovered.—[N. Y. Trans.]

SEWING GIRLS OF NEW YORK.—There are few spectacles more delightful to a well regulated mind than one we have an opportunity of enjoying every evening in the week except Sunday, about seven o'clock, when hundreds of pretty neatly dressed, and amiable looking girls pass by our office door on their return to their homes in the upper part of the city from their daily avocations in the milliners' and dress makers' establishments below Fulton street. It is quite a pleasure to see them tripping along, cheerful and contented, plainly but neatly dressed, with their little basket in their arms, with light and elastic steps exulting in the thought that their day's labor is over, and that their return home is to be hailed by a husband's kiss, or that a lover's heart will beat quicker, and his eyes sparkle brighter as the well-known footstep or cherished voice, fall upon his ear. Their wages are but small, and they have to work long and painfully for the little pittance with which their toil is remunerated, but to see them as they hasten homewards, you would think that their labor had been one of love so gladly, blithely, and cheerfully do they hasten on, with hope beaming in their bright eyes and smile of pleasure playing about their lips making the ordinary look pretty, and enhancing the charms of the handsome.

The most alarming sensations have been felt by the inhabitants of this town and the surrounding country, from the extensive fires which have for some time raged with great fury in the Forests not many miles distant, and which have excited in very many persons apprehensions for the safety of the town. We are not alarmists, but from the gloomy appearance of things around, about and beneath us, we conceive that the utmost care and vigilance is necessary, and we are happy to hear that the fire engines are kept constantly filled with water in perfect readiness to be used when occasion may require. We trust that a kind Providence, which directs and controls all things for good, will gracefully avert those evils which threaten us, and that the ruins may descend and stay the ravages of the destroying element, and revive the parched fields, that there may be yet plenty in our land for man and beast. We understand that vast tracts of fine land have been destroyed on the Miramichi, and some houses burnt.—[Fred. Gaz.]

LATER FROM FLORIDA.

News to the 2d July from St. Augustine has been received at Charleston.—There was no news of the Indians at Picolata; it appears to be a general impression that they have gone to a general corn dance of the nation.

It was reported to be very sickly at Fort Draue, and more than half the troops are on the sick list. Five out of seven officers were sick.

All the posts are hereafter to be considered as dependencies on Fort Draue, where Gov. Call has assumed the command.

By an express at St. Augustine we have news from Fort Draue to the 5th inst. Col. Warren, with fifty mounted men, surprised 6 Indians at Capt. Priest's house, 9 miles from Micanopy, and killed 5 of them. The Indians were comfortably encamped, luxuriating after their victories under musquitoea net. Billy Johnny, a chief of some influence, was among the killed. No quarter was given, though he, un-Indian-like, begged very hard for it.

Alex. Watson's plantation was destroyed June 18th, by a party of Indians, with whom a party of whites had an encounter the day previous, but had to retreat. Loss \$30 to 40,000. The Indians obtained 2500 lbs. of lead at Watson's.

IMPORTANT FROM TEXAS.

The reported return of the Mexicans upon Texas, is confirmed, though we still doubt that their number extends to the exaggerated amount described.

The New Orleans papers of July 2, state that the arrival of the steamer Caspian from Natchitoches, brings information that 7000 Mexicans, including the 4000 who had been unwisely permitted to retire by the Texian government, and the remainder of recruits from Matamoras, had advanced to Guadalupe, and that General Rusk had retreated across the Brassos to assume a position in which he can give them (now aided, as we hope he is, by the counsels of the brave Houston) a suitable reception.

The sloop Supply, of New Bedford, from New Orleans from Tampico, was driven ashore 40 miles south of the Rio Bravo del Norte, May 24th. While attempting to get her off, the captain and crew were attacked from the shore by armed Mexicans, and jumped into the breakers, where they remained all night, and escaped in safety to Matamoros, excepting one seaman who was killed.

Massacre of Indians.—St. Louis July 5. We have seen a Mr. Jesse Ray, of Jefferson County in this State, just re-

turned from a visit to Kentucky, who informs us that within a quarter of a mile of Paris, in Edgar County, Illinois, at the place where they had encamped, he saw 12 Indians who had been slain by the inhabitants of the town. The party on their arrival at that point consisted of 14 men, who had obtained whiskey from the people of the town, and were intoxicated and noisy.

In the attack, twelve of the number were shot and the surviving two were pursued through the woods.

The Indians, it seems, were going up the Wabash, and were all mounted, but had left their horses at the camp. We could not learn to what tribe they belonged.

Our informant states that the number of white men assembled at the scene of slaughter was about 60; that they were mostly intoxicated, and threatened a like fate to all Indians who should come to, or pass through their county.—[Republican]

Ill-fated Poland.—A conspiracy has been detected in Wilna, against the government of the Emperor Nicholas. A number of young men distinguished for talents and birth took a part in it. Seventeen were arrested and sent to St. Petersburg. They were supposed to be the chiefs. Other arrests were daily made in the town and in the districts. There is no doubt that Siberia, or service for life in the corps stationed on the Caucasus will be the fate of the conspirators.—[Mercantile Journal.]

A Windfall.—Mr. Nicholas Bovee, and his brothers, of Hanover, Chataque county, N. Y. have recently received information which gives them good ground to believe that they have become heirs to a snug fortune of four millions of dollars by the death of an old lady in Holland, and that the money was ready for them. One of them has gone to Philadelphia to investigate the matter with the Dutch Consul.

The Exeter News Letter states, that on the 4th of July, a company of young men were engaged at Perkins's tavern, in that town, shooting at a mark with pistols. As one of them was loading his pistol, it went off at half cock, and its contents were lodged in the head of Jacob Colcord, a young man of about twenty years of age, who survived but a few hours.

Steam Boat Disaster.—The steamboat Union Canadienne, plying between Montreal and Chambly basin, was destroyed by fire on the night of the 7th inst., occasioned by leaving a candle burning in the ladies' cabin. The steward, and Mrs. Holmes of Sorel, were burnt to death.

TEXAS.—The following is from the Charleston Courier of July 11th.

Santa Anna on being delivered up to the citizens of Brazoria by Capt. Brown of the Invincible, was given in charge of Capt. W. Patton, to be conveyed to Columbus, forty miles above Velasco.

On Saturday morning last, as a baggage wagon from Boston, loaded with goods for New Ipswich, N. H. was crossing Nashua river, at Groton, the bridge gave way, and the wagon, horses, and driver, were precipitated into the river. The driver could not swim, but by the aid of a fragment of the bridge, succeeded in saving himself, after passing over the dam. Five of the seven horses were drowned.—[Lowell Adv.]

FIRE.—We are informed that the store owned and occupied by Messrs Gilman & Severance, in Orrington, was destroyed by fire on Thursday night last, together with all the contents—not even excepting the books. Loss estimated at \$1000—no insurance. Messrs G. & S. are tin plate workers, and had about \$500 worth of ware destroyed. This disaster falls peculiarly hard upon them, they being young men and just commenced in business. The way in which the fire was communicated to the building is not known, but it is supposed to have been caused by a coal of fire falling into a crack in the bench where one of the men had been soldering the evening previous.—[Bangor Advertiser.]

SHIPWRECK.—The brig Mary, Capt. Johnson, which sailed from Portland for Malaga, on the 6th April, struck on a rock, near Gibraltar, 5th of May. The boat was got out and the captain and four men got into her, when she upset and all perished. Two seamen named John Morris and James Brown, threw themselves into the sea, and saved themselves on a spar until they were picked up by a French frigate, who placed them on board a felucca, which landed them on the Spanish coast three miles from Tariffa.—[Jour. Commerce.]

MARRIED.

In Bangor, Mr. John M. C. Burbank, to Miss Deborah Ann McLaughlin.
In Hallowell, Mr. Thomas Williams, to Miss Nancy Holland.
In Brunswick, Mr. C. J. Noyes, to Miss Aria Estabrook, daughter of Col. Thos. Estabrook.

DIED.

Drowned in Bath, Ebenezer son of Mr. Eben, Col. 60, aged 10 years.
In Bristol, N. H. Mr. Joseph Kendall, aged 21.—He was struck by lightning when at a barn door and instantly killed.
In Hallowell, Mr. Edward Emerson, aged 60.

At a Court of Probate holden at Augusta on the last Monday of July A. D. 1836. within and for the County of Kennebec.

A certain instrument purporting to be the last will and testament of

WILLIAM PARTRIDGE Esq. late of Gardiner in said County, deceased, having been presented by

MARTHA PARTRIDGE

the Executrix therein named for Probate:

Ordered, That the said Executrix give notice to all persons interested, by causing a copy of this order to be published in the Age printed at Augusta and in the Christian Intelligencer printed at Gardiner, in said County, three weeks successively, that they may appear at a Probate Court to be held at Augusta in said County, on the last Monday of September next at 10 of the clock in the forenoon, and show cause, if any they have, why the said instrument should not be proved, approved, and allowed as the last will and testament of the said deceased.

H. W. FULLER, Judge.

Attest: Geo. ROBINSON, Register.

A true copy Attest: Geo. ROBINSON, Reg.

BOOKS & SHOES.

E. BLAIR.

WOULD inform his friends and the Public generally that he has just received and is now opening a prime assortment of

Boots & Shoes,

Suitable for the season, and of the latest fashions. Also,

A great variety of Stocks, Gents, Kid and Linen Gloves, Bosoms and Dickies, India rubber Suspenders, Walking Canes &c.

Ladies Parasols, Umbrellas, also a variety of fancy articles, consisting of Jewelry &c.

Music Boxes, French Accordions, Harmonicas, Flutes, Violins &c. &c.

Also, a good assortment of

Hard Ware & Cutlery

A prime lot of FRUIT, will be constantly kept on hand, also, a variety of Nuts, such as English Walnuts, Almonds, Filberts, &c.

The above named goods together with a well selected Stock of FAMILY GROCERIES, will be sold as cheap as at any other store in Gardiner.

The Public are respectfully invited to call and examine for themselves—the least favor will be gratefully received.

Gardiner, July 1, 1836.

NEW SPRING GOODS,

ROBERT WILLIAMSON TAILOR AND DRAPER,

HAS just received and offers to his customers at his old stand a very large and prime assortment of

GOODS

adapted to the season; all of which, having been selected by himself, he can recommend with the utmost confidence. Said stock consists of a great variety of Broadcloths, Cassimeres, English Silks, Satins, Weltings and Marsailles, Vestings, Stocks of every description; Gentlemen's Gloves and Suspenders. He also keeps constantly on hand a large supply of

Ready-made Clothing,

which he will sell very cheap for CASH. Wishing to settle all out-standing debts by the first of JULY next, he hereby gives notice to those who stand indebted to him, that they will please call before that time and settle, if they would avoid expense; as he is resolved on selling for Cash, or on very short credit. In pursuance of this determination, he pledges himself that he will supply those who favor him with their calls, with every article in his line of business of as good quality, as well made and as cheap as can be purchased at any other establishment in the State.

All Garments made at R. WILLIAMSON'S are warranted to Fit.

GARDINER, May 6, 1836.

NOTICE.

Whereas my wife Biddy has left my bed and board without my consent or knowledge, this is to forbid all persons trusting or harboring her on my account from and after this date as I shall pay no debts of her contracting. JAMES KAVEN.

Pittston June 4 1836.

Wanted Immediately.

BY the subscriber two hired Girls and two Girls as apprentices, to work at the Tailoring Business, to whom steady employ and good wages will be given, on application to

P. D. LARKIN.

Gardiner, July 15th 1836.

One Cent Reward.

RUN away from the subscriber on the 10th inst. an indentured apprentice, by the name of ICHABOD PINKHAM. This is to forbid all persons harboring or trusting him on my account, as I shall pay no debts of his contracting after this date. Whoever will return said boy to me, shall receive ONE CENT, and no charges paid.

JOHN STEVENS.

Pittston, July 11th, 1836.

NOTICE,

IS hereby given, that the subscriber has been duly appointed Administrator on the estate of

SUTTON AVERY.

late of Whitefield in the County of Lincoln, deceased; and has taken upon himself that trust by giving bonds as the law directs. And all persons having demands upon the estate of said Sutton Avery, are required to exhibit the same; and all persons indebted to the said estate, are called upon to make payment.

JOHN AVERY.—Administrator.

Whitefield, July 12, 1836.

A new Family Newspaper, of the largest, and cheapest class in the country—devoted to Literature, Science and General Intelligence.

Now regularly published is Philadelphia, a weekly Newspaper, called

THE SATURDAY CHRONICLE. PHILANTHROPIST AND MIRROR OF THE TIMES.

Publication Office, No. 74 South Second street.

THE SATURDAY CHRONICLE, is in the fullest sense of the term a Family Newspaper, entirely unconnected with party politics and sectarianism, and zealously devoted to the cause of literature, science and general intelligence, as calculated to entertain and instruct every branch of the domestic circle. Its general contents are—Tales and Essays on Literary, Scientific and Moral subjects—Sketches of History and Biography—Contributions from some of the best writers of Philadelphia—European and Domestic Correspondence—Notices of improvements in the Mechanic Arts, Agriculture and Rural Economy—Articles on Music, the Drama and other amusements—Varieties, amusing incidents, &c. and a carefully prepared synopsis of the current News of the day, both foreign and domestic.

The publishers of the Chronicle having acquired considerable experience in the newspaper business, from a connection of several years standing with one of the most popular newspapers in the country, feel satisfied that they will be enabled to issue a sheet in all respect deserving of liberal patronage. They have already secured for its columns, the aid of several literary gentlemen of this city and have engaged attentive correspondents to furnish the latest intelligence from Washington and Harrisburg, during the sessions of the state Legislature and of Congress. They design also, in the course of a few weeks, to offer liberal premiums for literary articles, in order to secure for their readers productions from some of the best writers in the country.—The works of popular authors will occasionally be published at length in the Chronicle, and no pains nor expense will be spared to render the paper interesting and attractive to every class of readers.

Among the writers of distinction who have already, or are about to furnish original articles for the Saturday Chronicle, are the following:

D. B. Brown, Esq., Col. T. L. McKenney, John J. Smith, Jr. Esq. Joseph R. Chandler, Esq. C. P. Holcomb, Esq. John Clarke, Esq. Rev. Jos. Rusing, Dr. A. C. Draper, Thos. Earle, Esq. Wm. T. Smith, Esq. Robert Morris, Esq. W. G. Clark, Esq. Dr. James M. Henry, Chas. Naylor, Esq. Robt. T. Conrad, Esq. Robt. Hare, Jr. Esq. B. W. Richards, Esq. C. B. Trego, Esq. Dr. Jno A. Elkinton, Thos A. Parker, Esq.

And it is the intention of the publishers to secure, if possible, original articles from every prominent writer in the country.

The Chronicle is issued in good type, and on a sheet of the largest mammoth size. It is published, every Saturday, and forwarded by mail, enclosed in strong wrappers, to all parts of the United States, on the day of publication. MATTHIAS & TAYLOR, Recently connected with the Saturday Evening Post.

TERMS.—Two dollars a year, payable in advance; \$2.50 if not paid before the expiration of six months; and \$3 00 if payment is delayed until the end of the year. For six months, \$1 00—in advance.

Advertisements neatly and conspicuously inserted, on reasonable terms.

Postmasters and others remitting \$10 00, will be furnished with six copies of the Chronicle for one year.

Orders free of postage, addressed to the Publishers, at No. 74 South Second street, Philadelphia, will meet prompt attention.

Small notes on all solvent Banks, received at par, in payment of subscriptions.

Our editorial friends in the country are respectfully requested to give the above a few insertions, and accept a free exchange for one year.

NOTICE,

IS hereby given that a meeting of the persons incorporated into a Company by the name of the KENNEBEC and PORTLAND RAIL ROAD COMPANY, will be holden at the Tontine Hotel, so called in Brunswick, on Tuesday the 9th day August next, at 2 o'clock P. M. for the purpose of organizing said Company, adopting by laws and taking all such measures as may be deemed expedient for effecting the objects of the corporation.

All persons interested in the great object are requested to attend the meeting.

R. H. GARDINER, } Persons named in the act to call the
F. ALLEN, } first Meeting.
O. B. DORRANCE, }
July 13, 1836.

GARDINER BANK NOTICE.

THE Stockholders of the Gardiner Bank are hereby notified to meet at said Bank on Monday the 25th inst. at three o'clock P. M. for the purpose of choosing a Director, in said Bank in the room of Peter Grant Esq. deceased—and also for the purpose of making any alteration in their by Laws which they may deem expedient.

per Order of the Director.

EDWARD SWAN, Cash.

Gardiner July 5th 1836.

NEW ESTABLISHMENT.

P. D. LARKIN,

TAILOR.

RESPECTFULLY informs his friends, and the Public generally, that he has commenced business one door South of the Gardiner Hotel, where he will carry on the Tailoring in all its various branches: from long experience, and a study to please, he hopes to merit a share of Public Patronage. N. B. All garments warranted cut and made in the first style, having made arrangements to receive the New York and Boston fashions.

Wanted immediately four Tailoress Girls, to whom constant employ, and good wages will be given.

Gardiner, May 15th, 1836. 3-w, 17,

POETRY.

From the New Yorker.

The Parting.

BY MARY EMILY JACKSON.

Mother! thy loved vigils keep'ng,
By the slumbering infant's bed,
When wild dreams are o'er thee creeping,
Let one tear for me be shed.

Father! when at eve thou'rt kneeling
At the holy house of prayer,
Poring out thy soul of feeling,
Let one thought for me be there!

Brother! in thy pride cartering
O'er life's wide and boisterous sea,
When thy feeble bark thou'rt steering,
Then, loved one, remember me!

I have kissed each tear of sorrow
From that grief-worn cheek of thine;
Let no sunny dreams to-morrow
Blast the love which once was mine.

Sister! when in grief thou'rt weeping,
O'er some dear, familiar spot,
Thy meek watchings gently keeping,
Then, oh then, forget me not!

In thy childest hour I loved thee,
When no clouds were on thy brow;
YOUTH'S auspicious hours have proved thee,
All my heart could wish thee now.

Hoary-headed Grandfather! bending
To the coming whirlwinds' breath;
Thy frail bark is swiftly tending
To the wintry verge of death.

When its waves have gathered round thee,
Think of her on life's rude sea,
Home! I leave thee as I found thee;
All loved ones, remember me!

DESULTORIOUS.

THE POOR BOY.—We delight to trace the progress of genius, talent, and industry, in humble life. We dwell with pleasing emotion on the character and conduct of individuals who, from a 'low estate' of obscurity and poverty, have raised themselves by their own native energy, to affluence and stations of respectability and renown. Our country is fully of examples of this description. They fall under our observation every day. Gideon Lee was once a poor boy, and in the occupation of a farmer. He is now in affluent circumstances—recently Mayor of New York, and at present a member of Congress.—Charles Wells, late Mayor of Boston, was a journeyman mason. Samuel T. Armstrong, the acting Governor of Massachusetts, and at the head of several philanthropic institutions, was once a journeyman printer. There are those living, who recollect George Tibbets, a day laborer, and know him now as a gentleman of wealth, influence, and enterprise—the Mayor of the city of Troy, Stephen Warren, the well known and esteemed President of the Troy Bank, rich in this world's goods, and rich too, in public spirit and deeds of benevolence, came from an obscure town in Connecticut, penniless—a shoemaker. Perseverance, energy and industry, and moral worth, produced this consummation of human wishes. With one more example we will close our sketch.

Thirteen years since, a poor boy 'thir-d himself' to the captain of one of the steamboats on Lake Champlain, in some humble occupation. Few know the temptations to which young men are liable in the mixed, irregular company of a steamboat—surrounded by evil company, and under equally bad influences. But the poor boy had a tailman to keep him from falling. He recollected that there was one human being who relied on and cared for him. 'He was the only son of his mother, and she was a widow. He faithfully discharged his humble duties. His conduct was marked by those who passed that way, and by his employers. Aspiring for what he merited, he gradually reached the top of his profession. He commanded one of the first steamboats on the Lake. His uniform politeness and attention to those who were necessarily thrown in his way, commanded for him universal respect and esteem. His reputation reached the ears of the greatest steamboat associations in the world; and many who knew him when a boy on the Lake, now see him at the head of the most splendid boat that foams and dashes through the waters of the noble north, and from a salary of \$5 per month, his pay increased to \$1500 per annum.

Thirteen years have not altered the good principles of his youth; he still retains that simplicity and purity of character which must ever be regarded as the true nobility of human nature.—[N. Y. Messenger.

Never say you cannot.

"There never was an instance of a man of shrinking disposition, having accomplished great things. Drones, or stupid beings who will not, or who cannot possibly exert themselves, may be got along with; but a person who is forever thinking about something, and will be constantly driving about this, that, and the other with desperate industry; and yet flinches, when he arrives at some difficulty he cannot see through, such an one we desire no acquaintance with; give us the man, who having made up his mind to arrive at a given point, dauntlessly pushes onward through every obstacle. Resolution is the talisman that forces the flood-gates of wealth, and unravels the mystery of getting rich."

Preservation of wood from dry rot. It is stated as the result of observation made in the German mines, that pine wood which has been exposed to the action of water under pressure, is not subject to the dry rot. A stick of pine wood placed in water in an iron pipe, absorbed in thirty six days, 27 per cent, of water. Subsequent exposure for thirteen days, in a warm room, evaporated 15 1-2 parts of the water.

A similar stick of wood, exposed for the same time, but pressed at intervals, by a force of nearly fifty atmospheres, absorbed 118 per cent of water. Of this, when the wood was exposed as above stated for the other piece of temper, there evaporated 21 parts.

The wood was sensibly increased in bulk by the absorption of the water.—The bulk of the water absorbed in the second experiment having been nearly one thirty-ninth that of the wood. [Annales des Mines.

The Cuttle Fish. When full grown, this singular marine animal measure two feet in length. It has eight long arms, which are beset, on their inner surface, with numerous round, concave cups or suckers, which adhere forcibly to whatever substance the animal chooses to attach itself. One of the most curious characteristics of the cuttle fish is, however, that it is furnished with a receptacle of an inky black fluid, which it discharges at pleasure through a hole in the breast, blackening the sea for a considerable distance about it. This liquid, when collected and dried, is capable of being redissolved in water, forming a beautiful and durable ink; and the Chinese preparation called Indian ink, is supposed to be obtained from this substance.

A new discovery (says a French paper) of immense importance has just been communicated to our Society for the Promotion of the Physical Sciences. This discovery is that of an impulsive force more powerful than that of gunpowder or steam. Our men of science are in raptures, and preparing their reports, which will very shortly be published. All that we know is, that the moving power is a galvanic machine, the action of which, it is said, will equal that of steam, without the expense, and without the danger.

NEW GOODS.

B. LAWRENCE & Co.

HAVE just received from Boston at their store in Gardiner, a prime assortment of

Eng. French and American GOODS

such as Broadcloths, Cassimeres, Vestings, Sattinets, a great variety of Prints; Silks and sewing Silk, Gingham, Linens, brown and bleached Sheetings and Shirtings, Silk & Cotton Hdkfs, cotton Warps, Batting, &c. &c. Also

W. I. Goods and Groceries

of every description.

PROVISIONS OF ALL KINDS.

300 bbls of first quality flour

300 bushels of North River Corn.

Ten, Coffee, Sugars; Molasses, Rice, Nutmegs, Cloves, Pimento, Ginger, Cassia, Figs, Beef, Pork, Fish, &c. &c.

Crockery & Glass Ware.

NAILS, &c. &c.

BOOTS & SHOES.

All of which will be sold cheap for CASH. Country Produce of all kinds taken in exchange for Goods.

Poor promises not received at this Establishment in exchange for goods of any kind. Gardiner, May 13, 1836.

GRAVE STONES.

THE subscriber intends to keep at Mr. Wm. Goulds Tin Ware Factory, Gardiner, Me. a good assortment of New York White Marble and Quincy Slate, Grave Stones, which will be ready for engraving at all times, and engraved at Short Notice, as he has a large establishment at Hallowell. Purchasers can be furnished with Monuments, Tomb-tables; and such sizes of stone, or variety of carved work, as may not be found at Mr. Gould's shop, at the time of calling; may be had by leaving their written or verbal orders with Mr. Gould.—The subscriber keeps at his shop in Hallowell a good variety of Chimney Pieces, Hearth Stones, &c. from the Thomaston Marble Manufactory, and will furnish at Short Notice, any thing in this line.

JOEL CLARK JR.

Gardiner, April 15, 1836.

INFORMATION WANTED.

A man by the name of Moses Knight, left this town June 15th ult., with a red Horse and Wagon, with a red square box and seal skin trunk, containing small lines, to the amount of \$175; which he intended to sell for me, and return in eight or ten days; he was seen to cross the ferry at Bath last Saturday morning, but has not since been heard of. Whoever will stop said Knight, or give information where he may be found, so that I can obtain my property shall be suitably rewarded.

SAMUEL H. PARSONS.

Gardiner, July 6, 1836.

TAKEN UP.

IN Gardiner, May 20th, a red mare, with a white star in her forehead. The owner can have the same by paying charges, on application to

MOSES BRAND.

Gardiner, June 9th, 1836.

KENNEBEC & BOSTON STEAM NAVIGATION CO.

Arrangements until further notice.

THE STEAM PACKET



NEW ENGLAND

NATHANIEL KIMBALL—Master,

WILL LEAVE GARDINER, EVERY MONDAY AND FRIDAY AT 3 o'clock P. M., and BATH at 6 o'clock P. M.

Leave LEWIS' WHARF BOSTON, FOR BATH AND

GARDINER,

EVERY WEDNESDAY AND SATURDAY AT 7 o'clock P. M.

Carrriages will be in readiness to take passengers to and from Hallowell, Augusta and Waterville; on the arrival of the boat, and on the days of her sailing.

FARE.

From Gardiner to Boston \$4.00. } AND
Bath to " 3.50. } ROUND.
Deck passengers \$2.00.

The Steam boat TICONIC will run to Waterville, in connection with the New England, when the state of the river will permit.

AGENTS,

Messrs. T. G. JEWETT, Gardiner.

J. BEALS, Bath.

M. W. GREEN, Boston

Gardiner, April 1, 1836.

PROSPECTUS

OF THE MAINE MONTHLY MAGAZINE,

COMPRISING

THE PORTLAND MAGAZINE AND

THE EASTERN MAGAZINE.

On the first of July next will be issued the first number of the MAINE MONTHLY MAGAZINE, Edited by CHARLES GILMAN.

In order to form a Magazine worthy of support, and creditable to a State, which, in other points of view, is attaining an important rank in the Confederacy, the Proprietors of 'The Portland Magazine,' and 'The Eastern Magazine' have deemed it expedient to unite these two periodicals under the above general title, and to publish the united work simultaneously at Portland and Bangor. The contributors to the pages of these Magazines comprises some of the best writers in the Union, who, it is confidently expected, will continue their efforts. Arrangements have been made to add others to the list, whose names are favorably known to the republic of letters. Mrs. Ann S. Stephens, having relinquished the editorial department to Charles Gilman, Esq. who has for five months past conducted 'The Eastern Magazine,' will travel during the present season and will continue her labors as contributor to the 'Main Monthly.' The editor will endeavor, with all the assistance which he expects to receive, to render the Magazine in every way worthy of a liberal support, and if he should fail in so doing, he trusts that it will not arise from a want of exertion on his part. To the people of New England, therefore, generally, and to Maine and the two cities in which the Magazine is to be published in particular, the publishers look for support, and hope that every effort to please will meet with a corresponding reward.

The MAINE MONTHLY MAGAZINE will be published simulaneously, on the first of each month, in Portland and Bangor, at Three Dollars per annum, payable in advance, or on delivery of the third number. Each number will contain forty-eight pages. Agents will receive a fair discount from the subscription price.

All communications to be addressed to the Editor to the care of the publishers, as may be most convenient. Letters on business connected with the work to be addressed to the Publishers. In all cases the postage must be paid.

EDWARD STEPHENS, PORTLAND, } Publishers
DUREN & THATCHER, BANGOR, } &c.

May, 1836.

Those Editors who publish the foregoing Prospectus in their papers will be entitled to an exchange with the Magazine.

COMMERCIAL HOUSE

BATH, ME.

THE subscriber has opened a public House in the building recently occupied by John Elliot—under the above name, and solicits a share of patronage.

The house is conveniently situated for communications by land and water—stands on the stage road, and the stop at the door going east and west. It is also near the River, and the starting place of the Gardiner and Augusta steam-boat.

Faithful and attentive servants and hostlers will be provided, and the utmost exertion of the subscriber will be used to accommodate and make comfortable all who may visit or stop at the house.

JOHN BEALS.

Bath, August 28, 1835. if. 52.

H. HUTCHINS & CO'S

NEWLY IMPROVED

INDELLIBLE INK

E. H. & Co. have, by means of their new chemical process, been enabled to offer the public a very superior article of durable Ink, in boxes only one sixth the usual size, yet containing the same quantity.

The prominent qualities of this Ink are, that it is black at the moment of writing, and after having been exposed to the sun for a few hours, will become a beautiful jet-black, and may be relied on as indelible.

The proprietors flatter themselves, that its superior blackness, durability and convenience, will recommend it as highly to the public generally, as its extreme portability does to travellers.

Be sure that each box is accompanied with the name of E. Hutchings & Co.

The true article is prepared by them only, at No. 110, Market Street, Baltimore, (up stairs.)

For Sale by B. SHAW & Co., Agents, Gardiner, Jan. 12, 1836.

For Sale or to Let.

A convenient one story house, stable and tanyard, containing upwards of one hundred vaults, situated on the Litchfield road, now occupied by William Elwell,—said lot contains about one acre of Land. For further particulars inquire of SAMUEL HODGDEN or William Elwell on the Premises. Gardiner May 30, 1836.

CHEAP, CHEAP.



CALL AND SEE

AT the store opposite GARDINER HOTEL, for CASH or Good Credit, as cheap as can be purchased on the river—Drugs, Medicines, Paints, Oils, and Dye Stuffs; together with a good assortment of

Family Groceries

as can be found in town. Also HARD WARE, &c. &c.

The subscriber having the Agency of the Brandon Vermont Foundry, for the sale of STOVES, will have on hand the present season, a large assortment of Cooking Stoves &c. of the best patterns ever offered for sale in this State.

A. T. PERKINS.

Gardiner, April 8, 1836. if. 12

TO ALL WHO HAVE TEETH

A recent discovery to prevent the future

REMOVAL OF THE DEPOSITES.

THE ELECTRIC ANODYNE is a compound medicine recently invented by JOSEPH HISCOCK, Esq. Its use in a vast number of cases has already proved it to be a prompt, efficient, and permanent remedy for the removal of teeth by the cruel and painful operation of extraction. In the most cases where this medicine has been used, it has removed the pain in a few minutes, and there have not yet been but a few cases where a second application of the remedy has been necessary. This medicine has the wonderful power, when applied in the proper manner, which is externally on the face, [see the direction accompanying the medicine] of penetrating the skin, and removing the pain instantaneously; and what gives immense value to the article is, that when the pain is once removed it is not likely ever to return. The extensive and rapid sale of this medicine, has put it in the power of the General Agent to afford it at the reduced price for which he offers it to the public, thereby transferring to the poorest individuals in the community the power of relieving themselves from the suffering of tooth-ache for a small compensation.

The General Agent has in his possession a great number of Certificates, proving the efficacy of the Electric Anodyne, but deems it unnecessary here to publish any but the following one.

We, the subscribers, having made a fair trial of the Electric Anodyne, can cheerfully recommend it to the public generally as a safe, efficacious and sure remedy for tooth-ache and ague.

Z. T. MILLIKEN,
FRANCIS BUTLER,
JONATHAN KNOWLTON,
THOMAS D. BLAKE, M. D.,
JAMES GOULD.

Farmington, Me. Jan. 1835.

The Electric Anodyne is manufactured by the inventor, and sold wholesale by the subscriber.

ISAAC MOORE, Farmington, Me.,
Sole General Agent.

BENJAMIN DAVIS Esq., Augusta

Agent for the State of Maine, will supply all the sub-agents in this State, who are already or may hereafter be appointed to retail the Electric Anodyne. All orders on the State Agent, must be post paid.

The following gentlemen have been appointed sub-agents, who will keep constantly a supply of the Electric Anodyne, and will promptly attend all orders from customers.

Price, 75 cents per bottle.
JAMES BOWMAN, Gardiner. John Smith, Readfield. David Stanley, Winthrop. Wm. Whittey, Chesterville. Upham T. Cram, Mont Vernon. George Gage, Wilton. Cotton T. Pratt, Temple. Z. T. Milliken, Farmington. James Dinsmore, Milburn and Bloomfield. E. F. Day, Strong. Reuben Beau & Co., Jay. Seth Delano, Jr., Phillips. Fletcher & Bates, Norridgewock. J. M. Moor & Co., Waterville. Ensign Marshall, Vassalboro. James C. Dwight, Hallowell.

N. B. To prevent fraudulent speculation the papers of directions accompanying each bottle has the written signature of the sole General Agent.

Farmington, Jan. 29, 1836. copy 2

Compound Syrup of

ICELAND MOSS,

For the cure of Colds, Whooping-Cough, Spitting of Blood, and Consumptions.

ICELAND MOSS grows plentifully in the island of Iceland, from whence it takes its name, and in all the high & northern latitudes of Europe and Asia, where its medicinal qualities have been long known, and highly appreciated. This plant contains a larger proportion of VEGETABLE MUCILAGE than any other known substance, and in combination with it is a bitter principle which acts most beneficially in giving strength in cases of great weakness and debility of the lungs. The knowledge of many of our most valuable medicines, for the cure of diseases, have been obtained from observing their effect on brute animals: so in the case of this most invaluable Moss. Its virtues were first discovered by their effects on the hardy long lived and sagacious Rein-Deer, which derives its principal nourishment from the ICELAND MOSS, and whose milk becomes so highly infused with its balsamic virtues, that it is used with the greatest confidence as a sovereign remedy by the inhabitants of all those countries, for the cure of all diseases of the breast and lungs. In France, this compound has long been known, and extensively used; and to its salutary effects, as much as to the salubrity of the climate, is probably owing the very small number of fatal cases of consumption in that country, compared with Great Britain and the United States. This Syrup contains all the medicinal virtues of the Moss in the most concentrated form, and is prepared from the original receipt from Paris, only by

E. HUTCHINS & CO., Baltimore, and none genuine unless it has their fac-simile upon each full of directions—also upon the envelope, and sealed with their seal.

For sale by A. T. PERKINS, Agent, Gardiner, Maine; E. FULLER, Augusta, and JAMES BOWMAN, Gardiner.

Gardiner, Jan. 29, 1836.

26,000 SUBSCRIBERS!

PHILADELPHIA MIRROR.

THE splendid patronage awarded to the Philadelphia Saturday Courier, induces the editors to commence the publication, under the above title, of a quarto edition of their popular journal, so long known as the largest Family Newspaper in the United States, with a list of near TWENTY SIX THOUSAND SUBSCRIBERS. The new feature recently introduced of furnishing their readers with new books of the best literature of the day, having proved so eminently successful, the plan will be continued. Six volumes of the celebrated writings of Captain Marryatt, and sixty-five of Mr. Brook's valuable Letters from Europe, have already been published without interfering with it news and miscellaneous reading. The Courier is the largest and cheapest family newspaper ever issued in this country, containing articles in Literature, Science, and Arts; Internal Improvement; Agriculture; in short every variety of topics usually introduced into a public Journal. Giving full accounts of sales, markets, and news of the latest dates.

It is published at the low price of \$2.—For this small sum subscribers get valuable and entertaining matter, each week enough to fill a common book of 200 pages, and equal to 52 volumes a year, and which is estimated to be read, weekly, by at least two hundred thousand people, scattered in all parts of the country, from Maine to Florida and from the sea board to the lakes. The paper has been now so long established as to render it too well known to require an extended prospectus, the publishers, therefore, will do no more than refer to the two leading daily political papers of opposite politics. The Pennsylvania says—"The Saturday Courier is the largest, and one of the best family newspapers in the Union;" the other, the Inquirer and Daily Courier says, "it is the largest journal published in Philadelphia, and one of the very best in the United States." The New York Star says—"we know of nothing more liberal on the part of the editors, and no means more efficacious to draw out the dormant talents of our country, than their unexampled liberality in offering literary prizes."

The Albany Mercury of March 16th, 1836, says, "the Saturday Courier, is decidedly the best Family Newspaper ever published in this or any other country, and its value is duly appreciated by the public if we may judge from its vast circulation, which exceeds 25,000 per week! Its contents are agreeably varied, and each number contains more really valuable 'reading matter' than is published in a week in a daily paper in the Union. Its mammoth dimensions enable its enterprising proprietors, Messrs. Woodward & Clarke, of Philadelphia, to re-publish in its columns, in the course of a year, several of the most interesting new works that issue from the British press, which cannot fail to give to it a permanent interest, and render it worthy of preservation. To meet the wishes, therefore, of such of their subscribers as desire to have their numbers bound, they have determined on issuing an edition of the Courier in the quarto form, which will render it much more convenient for reading when it is bound in a volume, and thus greatly enhance its value."

THE QUARTO EDITION.
Under the title of the PHILADELPHIA MIRROR, will commence with the publication of the Prize Tale, to which was awarded the prize of \$100, written by Miss Leslie, editor of the splendid Annual the Token, and author of Pencil Sketches and other valuable contributions to American Literature.—A large number of songs, poems, tales, &c. offered in competition for the \$500 premiums, will add value and interest to the succeeding numbers, which will be so enriched by a story from Miss Sedgewick, author of Hope Leslie, The Linwoods, &c., whose talents have been so justly and extensively appreciated, both at home and abroad.

This approved FAMILY NEWSPAPER is strictly neutral in religious and political matters, and the uncompromising opponent of quackery of every kind.

MAPS.
In addition to all of which the publishers intend furnishing their patrons with a series of engraved Maps, embracing the twenty-five States of the Union, &c. explaining the situation, &c. of rivers, towns, mountains, lakes, the sea board internal improvements, as displayed in canals, rail roads, &c., with other interesting and useful features, roads, distances, &c. forming a complete Atlas for general use and information, handsomely executed, and at an expense which nothing but the splendid patronage which for six years past has been so generously extended to them, could warrant.

TERMS:
The Philadelphia Saturday Courier is still continued in its large form, at the same price as heretofore. The Philadelphia Mirror, being a quarto edition of the Saturday Courier, with its increased attractions, and printed on the best fine white paper of the same size as the New York Albion, will be put at precisely one half the price of that valuable journal, viz: Three Dollars per annum, payable in advance, (including the Maps.)

WOODWARD & CLARKE,
Philadelphia.

TERMS OF PUBLICATION.

THE CHRISTIAN INTELLIGENCER will be published as heretofore, at Gardiner for two dollars per annum, payable in advance. If payment be delayed more than six months from the commencement of an annual subscription, two dollars and fifty cents will be considered the price and accordingly required.

Subscribers in all cases are considered as continuing their subscriptions unless all arrears are paid up, and a discontinuance expressly ordered, and no paper will be discontinued (except at the discretion of the publisher) while any arrears remain unpaid.

Any person procuring three subscribers, and sending five dollars in advance, shall be entitled to receive in full for the three; and any person sending nine new names and forwarding fifteen dollars shall be entitled to an additional paper gratis.

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